THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is*" (1. JOHN 3: 2).

No. 8, Vol. LXXV. Thursday, February 20, 1913. Price One Penny.

ANCIENT PROPHECY FULFILLED.

THE claim made by the Latter-day Saints that revelation is necessary to the Church of Christ, and that scriptural prophecy will have a literal fulfillment, is directly opposed to the theories of the modern Christian world. Yet we can substantiate these claims, and offer abundant proof of the fulfillment of prophecies within recent years. Since we declare that this Church is founded upon the rock of revelation, let us consider its establishment and growth, and the condition of the world prior to the same, and see if this is not in fulfillment of prophecy.

History informs us of the terrible persecutions that the early Christians received at the hands of the heathen nations. When they found that they must either forsake their religion or suffer death, many of the weaker members, doubtless, forsook the true Church and fell back into the benighted ruts of the pagan world. Under these conditions the Church could not flourish or make any headway. The apostles were all put to death, save John, who was translated. Thus, without adequate means of government and bereft of apostolic authority, the Church struggled on until the great Constantine ascended the throne of the Roman empire. He accepted Christianity, much to the detriment of the same. His pagan subjects refused to submit to the faith of Christ, with its simple forms of worship, so in order to please them, the doctrines of the gospel were arbitrarily changed and many pagan ceremonies introduced, thus making it more generally acceptable. Intimate friends of the ruler were given the highest positions in the church; man-made doctrines began to appear in the rituals; abominations and hypocrisy became prevalent; and thus Christianity became the popular faith. These changes all tended to lead the people further away from the simple truths of the gospel as taught by the

Savior. We might continue this brief review, but sufficient has been said to show that there has been a falling away—an apostasy from the true faith.

This very condition was foreseen by the prophets of old, as the following quotation from Micah, among others, clearly shows: "Therefore night shall be unto you, that ye shall not have a vision: and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips: for there is no answer of God"; (3: 6, 7). Do not the ministers of to-day unwittingly admit this? Do they not tell you that visions and prophetic utterances are the vain imaginations of a deluded mind? When confronted with legitimate questions which the learning of the world cannot answer, theologians are truly confounded and cover their lips, saying, "We are not supposed to understand those things." Micah continues by telling us that financial gain shall be the object of the ministry (3: 11), which is verily fulfilled among the apostate churches of to-day. Amos foresaw a famine for the word of the Lord among the peoples of the earth. He says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (8: 11, 12). A prolonged famine of many centuries, and one which was not relieved until the dawn of the nineteenth century, is clearly the fulfillment of that sacred utterance. During those ages of darkness and superstition, the clergy united in teaching that the heavens were closed and that God no longer communed with mankind upon the earth, little thinking that they were fulfilling the words of one of God's inspired servants. Such predictions are by no means confined to the Old Testament, though many more may be found therein.

Paul warns the saints that "perilous times shall come" when the power of godliness shall be denied (II. Tim. 3: 1-5) and further states that many will not be able to endure sound doctrine, but shall turn from the truth unto fables (4: 1-4). Warnings were sent forth among the saints regarding false prophets that were to arise, introducing "damnable heresies" and making merchandise of the people (II. Pet. 2: 1-3). In writing to the saints of Thessalonica regarding the time when Christ should again appear unto His people, Paul said: "For that day shall not come, except there come a falling away first" (II. Thes. 2: 3). All this was fulfilled, and the earth was for many centuries without the fullness of the gospel as Christ taught it. The whole of Christendom became corrupted; men were no longer "called of God as was Aaron;" the proclamation of the corrupted gospel brought neither peace nor satisfaction to the hearts of the people. They were taught that misery and torment would be

heaped upon them after death if they did not submit to the requirements of the church. Thus many identified themselves therewith, more through fear or compulsion than from conviction. Eventually, men of superior strength separated themselves from this great apostate church, and with their followers they established the first Protestant churches. As a result of various religious controversies, factions of these latter churches at length became very numerous, but in none of them can be found any more than a few fragmentary truths of the gospel. The eminent Dr. Smith, in his Biblical Dictionary, tell us that "we must not expect to see the Church of Holy Scriptures actually existing upon the earth. It is not to be found thus perfect either in the collected fragments of Christendom, or still less in any one of those fragments." The gospel lost its power among men when the laws were trangressed, the holy ordinances changed or cast aside and the everlasting covenant broken. All this was foreseen by Isaiah, and because the gospel in its purity was not seen in the earth, he declared that "the earth also is defiled under the inhabitants thereof" (24:5).

Turning from these predictions of spiritual darkness and hunger, let us see what God in His mercy had provided for the future. A dream was given to Nebuchadnezzar, the Jewish king, to which none of the wise men could give an interpretation except Daniel. The latter was favored in the sight of God, and, through the divine wisdom bestowed upon him, he was enabled to make known unto the king the meaning of his dream. The king beheld a great image, the head of which was "of fine gold; his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." The head of gold represented the great kingdom of which Nebuchadnezzar was ruler: this would eventually be superseded by the kingdom represented by the breast and arms of silver, and each would thus be overthrown by another, until the ten kingdoms represented by the ten toes of iron and clay alone remained. "In the days of these kings," says Daniel, "shall the God of heaven set up a kingdom, which never shall be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). Another very important revelation concerning the setting up of this kingdom is given us by John the Revelator. He declares that he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6, 7.)

In the year 1820 the Prophet Joseph Smith received a heavenly visitation in answer to prayer. He was informed that he was to be an instrument in the hands of God in setting up the great

kingdom. A few years later, he was visited by an angelic messenger, who eventually delivered into his hands the everlasting gospel. Divine authority was restored to men on earth through the ministering of angels, and finally, in April, 1830, the Church or Kingdom of God was organized with six members. Through divine revelation, the Prophet received instructions continually and was thus enabled to establish what is recognized as the most perfect religious organization in the world. Though its origin was a humble one, it did not dwindle into insignificance as its opponents had hoped, but, on the contrary, has spread into the four quarters of the earth, where prosperous missions are being maintained. This is plainly in fulfillment of ancient predictions. Does any other church lay claim to such divine origin? It will be seen that both of the above-quoted prophecies and also their fulfillment harmonize in detail. Thus has the Lord spoken again from the heavens and revealed Himself unto His children in the latter days.

It may be argued that the kingdom referred to by Daniel was the kingdom set up in the days of Christ. Mark you, Daniel said it should be set up, never to be thrown down or destroyed; and that it should stand forever. I have already shown that the Church established in the first century of the Christian era became corrupted in the early years of its history. This view may be condemned as sacrilege by some, yet if the gospel could be taken from the earth in one age it could also be taken in another. Paul informs us that the gospel was preached in the days of Abraham (Gal 2:8), but it was taken away again, doubtless because the people were not prepared to live it. There is but one true gospel. It may have been given to people on the earth at various times, but it is ever the same. Hence, if John the Divine saw an angel fly through the midst of heaven, having the "everlasting gospel," we can rest assured that the gospel was not on the earth, for it was the angel's purpose to restore it to the earth. But let us see if it was the kingdom that Christ established while He was on the earth that was never to be destroyed. He emphatically declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Later, Paul tell us that the gospel was preached to every creature under heaven in his day (Col. 1:23), yet the end of the world did not come; hence we are justified in concluding that Christ spoke of a kingdom yet to be revealed.

Concerning the days when this kingdom should be established, Isaiah, moved upon by the spirit of prophecy, told the people of certain conditions that would then exist. He said: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us

of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (2: 2, 3). In the tops of the Rocky Mountains are to be found four beautiful and imposing temples which have been dedicated to the Lord. The Latter-day Saints are recognised as the only temple-building people in all Christendom. In every instance when God has had a chosen people upon the earth, He has instructed them to build temples. Even in the days of Moses, when the children of Israel were wandering in the wilderness, they had with them a movable temple which could be erected at each place where the camps of Israel were located. Thus they were able to make their offerings in righteousness, and officiate in the sacred rites of the Mosaic dispensation. So it is in this day. God's chosen people have been instructed by revelation to erect these temples for the purpose of performing holy ordinances therein.

Again, since the gathering place of the Lord's people has been made known, people of all nations have been flowing unto it. Coming from every land and clime, they are establishing themselves in the fertile valleys of the Rocky Mountains. The Latter-day Saints are fast becoming the most cosmopolitan people in the world. About two thousand missionaries are continually in the field, spreading the gospel among the various nations of the earth; carrying the law forth from Zion, and crying repentance unto the world.

Isaiah even foretells the method of gathering: "He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: * * * their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion. they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it" (5: 26-29). All who have read anything of the early settlements in the western parts of America, know something of the primitive methods of travel. The "pony express" and the "stage coach" lines were the only means of transporting the mails and passengers across the great tracts of country which the railroads had not yet penetrated. The horses required for this work were necessarily toughened to the roughness of the mountain trails until their hoofs became all but flint-like. But this method of travel was soon superseded by the rumbling, roaring locomotive, whose wheels are verily like a whirlwind. The moaning vibrations of the fog horn on the ocean remind us that great floating palaces have taken the place of the old-time sailing vessels. By these means the people are carried safely to the "mountain of the Lord, to the house of the God of Jacob." This is a clear fulfillment of prophecy.

Thus the Church of Jesus Christ of Latter-day Saints has been established in literal fulfillment of the inspired predictions of the prophets of God. Yet, because we separate ourselves from the world for the gospel's sake, we are reviled and persecuted. Perhaps

the worldly-wise are not aware that in hating and opposing us as a people for our religious convictions, they are fulfilling the words spoken by the Savior: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 19). We find consolation, however, in the words of the Savior: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6: 22, 23). Persecution, therefore, is a testimony that we are following in the footsteps of the Master. The restored gospel of Christ has been gaining strength continually through eighty years of persecution and reviling, though the growth and development of the Church is not because of these, but in spite of them. This Church, divine in its origin, and set up never to be destroyed, flourishes even amid the most adverse circumstances.

This brief review shows beyond question that the establishment of the Church of Jesus Christ of Latter-day Saints, and the conditions leading up to it, are in direct fulfillment of numerous scriptural predictions. Surely with these undeniable facts confronting them, men cannot conscientiously say that prophecy receives no more than a spiritual fulfillment. A careful study of these facts should be a testimony to those who have hitherto had little faith in the fulfillment of the ancient prophecies.

The Latter-day Saints have a message of life and salvation to deliver to the world. We solemnly declare that God has spoken from the heavens in this age, and made known His divine purposes concerning His children. We represent the true Church, divinely established upon the firm foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone. We testify that the saving principles of the gospel have been revealed again—namely, faith in Christ and in His atoning death: sincere repentance, coupled with a resolution to forsake the very appearance of evil; baptism by immersion for the remission of sins, and the ordinance of bestowing the Holy Ghost by the laying on of hands by those who hold the necessary authority. These are the first principles of the gospel of Christ. We testify, further, that the key of knowledge has been restored and that the Bible is now an open book. We believe the Bible to be the word of God, and declare that all the prophecies therein, yet unfulfilled, shall surely have their fulfillment literally, for Christ has said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Preston, England. CLYDE C. EDMONDS.

RESURRECTION.

THERE has gone echoing and re-echoing through the centuries since the Savior walked in Galilee the words which are among the weightiest ever uttered upon the earth, viz.: "I am the resurrection and the life." In this Divine utterance lies the seed of our faith in a future existence. Hence my confession of faith in the resuscitation and reanimation of this earthly tabernacle: Take my seven hundred bones, and bury each separate section seven hundred feet—in the heart of the earth if you will—in seven hundred different places upon this globe. Under these conditions, I believe that when the "four winds shall blow," at the trump of Gabriel, that each shall turn to each and unite in perfect union—an immortal man. For what God has once created or organized, He can again create.

"If in this life we have hope only, we are of all men most miserable." The promises of the Son of God point unmistakably to the future life of perfected beings in the flesh upon this planet. For the Son of man hath said, "Blessed are the meek, for they shall inherit the earth." Compensation is a law of nature and of God. Dives regales himself, Lazarus suffers. But the eternal scales of Justice are swung and Lazarus gains his recompense.

The Christ was assured of His coming forth from the tomb. He knew that His Father had said that He would not suffer His Holy One to see corruption. He was sure that the temple of man's soul was to be reconstructed on a celestial plan. A decaying body is a burden to the spirit thereof; but to the youth who possesses new blood—this "new life," for at present "the blood is the life thereof"—he would live for ever if he could remain young. But he must ultimately shuffle off this mortal coil, with the hope of a life beyond. He will rise in the resurrection, for the spirit dieth not, but tarrieth to be taught in Sheol, the place of departed spirits. He shall rise by the power of the Spirit of God, through the atonement of His Son.

Life cannot be annihilated, for it ever was and ever will be. But the body of man is "of the earth, earthy." Job, in the midst of his trials, saw through the "earth-born clouds" to the consummation of the eternal design, and in the words of faith he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." In his flesh, not in some new flesh, but his own resuscitated. Flesh and blood did not reveal this unto him, but his Father who is in heaven. The time of the "restoration of all things" is near at hand.

"For nothing lives or dies in vain,
All things die to live again."

Salt Lake City. AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 20, 1913.

EDITORIAL.

IMPORTANCE OF THE FIRST PRINCIPLES.

THE repeated proclamation of the first principles of the gospel may sometimes appear to be of little benefit to those who have already received and obeyed them. Yet the elders are required, by direct commandment of the Lord and the counsels of His servants, to teach these same principles unto the people continually. The first principles and ordinances of the gospel, as taught by Christ and His apostles in primitive times and revealed anew in this dispensation, are—Faith in God, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These principles are of Divine origin and cannot be changed or altered by man without incurring the displeasure of God and forfeiting the blessings that are predicated upon obedience to them. To receive and obey them is necessary in these days, as in former times, to membership in the true Church of Christ, and apart from them no one can gain eternal salvation in the kingdom of God. That they are part of the eternal law of God, applicable to all people in all ages, was made abundantly clear by the Apostle Peter on the day of Pentecost, when, being asked the conditions of salvations, he authoritatively declared—"Repent, and be baptized ever one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39). As in the Primitive Church, established by the Savior, this was the Divine formula for regeneration and for citizenship in the kingdom of God, so in this dispensation, the one true Church on the earth organized under the direction and by the authority of God teaches the same Divine law of pardon and promises the same blessings to all who comply therewith. As the vast majority of the people in these lands fail to recognise this vital truth, it is imperative that our elders bear faithful witness to these principles, frequently and earnestly, and sustain their arguments by repeated reference to the holy scriptures, whose testimony to the same is so complete and unanswerable.

It being necessary to receive and obey the said principles and ordinances in order to become members of the Church, no doubt

all such are satisfied as to their necessity and importance. There are, however, depths of meaning and possibilities of application of these first principles of which even the oldest members of the Church are yet unaware. Faith has been defined as "the first principle in revealed religion and the foundation of all righteousness." Without it we cannot draw near unto God acceptably. Being the cause of all action on the part of intelligent beings, it is clearly a far-reaching principle of power. In comparison with its infinite possibilities, the faith that leads to an acceptance of the gospel in the first instance may truly be said to be but as a little stream to the mighty ocean. As we review the pages of sacred history, and consider the experiences and achievements of the valiant servants of God in this and former ages, we can easily see the meagerness of our present attainments and the boundless possibilities of progress that lie before us. Then, when we consider the blessings and powers that our Heavenly Father has promised to those whose faith is sufficient to merit them, and see how few of them we have really earned, we must realize that we have as yet learned only a few elementary lessons in the true science of the gospel. As spiritual light and progress is ever dependent upon our faith, we should endeavor to understand its true nature and cherish and cultivate it continually. It is not only necessary at the beginning of our spiritual career, but if we are to be diligent and fruitful in the service of God, we must exercise it throughout our lives. In the various aspects in which this principle is presented to the saints from time to time, they will find much food for thought and many a helpful suggestion which they will do well to appreciate and ponder.

Repentance is another principle that we need to exercise continually. The reason why some do not advance in the knowledge of God and righteousness is because they lose sight of this important fact. The Apostle John, speaking of the glorious assurance that the saints of God possess of at length becoming like Him, says: "Every man that hath this hope in him purifieth himself even as he is pure." While repentance is necessary, in the first instance, to membership in the Church, yet that is only the beginning of the great work of purification referred to, the continuance of which is the sure evidence of true saintliness. The primary signification of the term repentance is a change of mind or attitude—a turning to the right, a relinquishment of what is wrong in our thoughts and acts. This being so, if we are to make any progress towards the glorious goal for which we as Latter-day Saints have set out—that of becoming perfect even as our Father in heaven is perfect—we must needs strive to improve and purify ourselves through the exercise of the principle of repentance. Only those who are truly perfect need no repentance, and none of us have as yet attained to that blissful state. As we apply this principle our lives will become more acceptable to the Lord, and

as we become purer we are thereby enabled to receive His Spirit in an ever-increasing degree.

Baptism is the initiatory ordinance into the Church of Christ—the only door by which we can possibly enter therein. To draw near unto God through faith, and to regret and turn from our sins because they are contrary to the nature and the laws of Him whom we desire to love and obey, is good and necessary, and truly acceptable to the Lord. This will not, however, secure for us the remission of our sins. We must be born again—in God's appointed way—"of water and of the Spirit." Modern Christians declare that baptism is not necessary to salvation. They preach an easier and a more popular way. But the promised blessings do not follow when the law of God is ignored. We cannot be born of the Spirit without first being born of the water. That is the natural order—it is the Divine formula for regeneration. We cannot be born of the Spirit while yet in our sins, and baptism by immersion in water is the Divinely-ordained way by which our sins may be remitted. There is no room for whim or choice in this matter: it is governed by the immutable law of the Eternal God. While baptism is the door of entrance into the Church of Christ, and we are expected to enter that door but once, yet there is a beautiful symbology about the ordinance that we are liable to overlook. It is well expressed in the following words of the Apostle Paul, which are often quoted, but the true significance of which is seldom fully realized: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). Here, again, is a beautiful ideal for the saints of God to set before them, and to aim at its realization in their lives. Earthly aims and influences have a tendency to divert the attention from the true ideals that are set before us in the gospel: to counteract this, the repeated teaching of the doctrine of baptism, with the spiritual symbology referred to, should be a perpetual reminder to the saints of their true position in the world and the higher life and destiny to which they have been called.

We need also to bear continually in mind that the Holy Ghost is the exclusive possession of the one true Church of Christ that has been restored to the earth in these days. It is the grand distinguishing characteristic of that Church—the real source of its unity and power. Possessing this Divine witness and enlightening influence, the Church of Christ can never be overcome or led into bypaths of darkness and error. By virtue of this supreme endowment, the officers and members thereof are in immediate contact with and have continual access to the heavenly treasury of truth and power, upon which, if they are humble and faithful, they have a right to draw, according to their needs, for light and strength to meet every condition that may arise. In proclaiming

the restored gospel to the people of these lands, so many of whom deny the necessity for Divine authority and spiritual gifts, our missionaries cannot emphasize too strongly the characteristics that distinguish so clearly the true Church of Christ from the churches of the world. To these first principles, as indeed to every principle of the everlasting gospel, there are depths of meaning yet unfathomed and boundless fields of knowledge that lie before us, to all of which "the gift of the Holy Ghost" will be an unfailing source of light and guidance. While rejoicing in the truth, and perceiving more and more the hand of God in the progress of the Church and in the individual life, every Latter-day Saint should commune with his own heart and ascertain if he is really cherishing and cultivating the companionship of the Divine Spirit as he ought. The way to do so is to seek for and then follow its promptings. It is only by this means that we can advance in the knowledge of God and heavenly things. Apart from the guidance of the Divine Spirit we cannot hope to attain to the fullness of the stature of Christ and dwell in His presence eternally. Its possession brings light and joy and power, and so far as we are conscious of living beneath our possibilities in this direction, we should endeavor to purify ourselves through obedience to the commandments of God, that we may thereby gain all the blessings that are within our reach.

From considerations like these it can easily be seen how necessary it is for us all to consider frequently even the first principles of the gospel. Not only are they to be studied and complied with before joining the Church, but they may be considered and recapitulated with pleasure and profit throughout our entire lives. We should strive to understand them better and grasp their higher significance. Thus shall we perceive with ever-increasing clearness the sure and strong foundations of our faith; gain nearer views as to our relation to the world on the one hand and our Heavenly Father on the other, and at the same time qualify ourselves for the realization of the glorious hope and destiny that are set before us in the gospel.

H. I.

REVEALERS OF TRUTH.

"THERE is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12: 2). The two greatest revealers of truth on earth were the Son of God and the Prophet Joseph Smith. The arts and sciences, understood and practised by the Greeks and Romans in the meridian of time, were interesting for study, profitable for trade, and pleasing for diversion, but they could not satisfy the inborn desire of the thinking man for an answer to the questions: Who am I? Why am I? and Where

will I go after passing through the mystery of death? No answer came from the gods of the mighty Olympus. No philosopher could give a convincing reply. Men drifted on, heaping unto themselves graven images of wood and stone, or bowing the knee in humble reverence unto the sun, rivers, flowers or birds, and all in the vain hope of finding some lasting consolation. Then from the lowly plains of Nazareth came the news that one of supernatural powers was teaching a "new" doctrine and was baptizing more disciples than John. Interest was aroused. By some His power was recognized; by others He was rejected and scorned. Persecution spread until, excited to frenzy by unscrupulous religionists, a mob of infuriated Jews crucified the Son of God—He who came to redeem the world and reveal to men their true origin and destiny. Although He suffered an ignominious death, the testimony He bore lived on. Nations yet unborn were destined to recognize Him as He was. To-day many millions of people accept Jesus Christ, at least nominally, as the Son of God and the Redeemer of the world.

The Prophet Joseph Smith, coming in an age more highly advanced than any other since the world began, had a life similar in many respects to that of the Messiah. Born in the backwoods of Vermont, of humble parents, who worked hard for their living, he learned the lessons of truth and honesty. Like the time in which our Savior came, the world was enlightened with regard to things temporal, but there was much contention over things of a spiritual nature. Sect was striving with sect, minister with minister, and science was working against all things of a religious character. Men were turning from the beliefs they had cherished from childhood and, as has been said with reference to the last days, the love of many waxed cold because of the iniquity that abounded. Impelled by his desire for truth, this youth of fourteen years asked his Heavenly Father which of the contending sects was the true one. In answer to his prayer, knowledge was given him which, when it became known to the world, caused a stir throughout Christendom, similar to the agitation caused by the Son of God when He testified that He was the Christ. For the time being the different religious sects forgot their enmity and all united firmly together to do away with this so-called "impostor." Like the Scribes and Pharisees of early days, the so-called Christian sects combined against the Latter-day Prophet. Their plots at length bore fruit, for on the evening of June 27th, 1844, a crowd of bloodthirsty mobocrats surrounded the jail in Carthage, Illinois, and cruelly murdered the man who had come into the world to teach the truth, and to be an instrument in the hand of God in establishing the true Church of Christ on earth. It took centuries for the world to recognize the teachings of the Savior as truth. In a few short years many of the doctrines taught by the Prophet Joseph Smith have been demonstrated to be true, and in time it

will be the same with all the rest. Nevertheless, we do not glory in this man, but rather in the Lord, whose prophet he was, and we live in the hope of dwelling eternally with God and His Christ, when we have finished our mission in this earthly probation.

Birmingham. DAVID H. CANNON.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Merthyr (Bristol conference), February 9th, 1913, when four souls were added to the Church of Christ. Elder Job Llewelyn officiated.

Wakefield Adult School.—At the Adult School, Belle Vue, Wakefield, during the month of January, Elders I. S. Noall, R. C. Anderson, Jedediah McKay and W. J. Lindsay had the privilege of speaking, on successive Sundays, upon subjects relating to the Latter-day Saints and their teachings. Their addresses were well received, and it is believed that much prejudice has been allayed. They were again invited to address the school in the near future.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home February 14th, 1913, per s.s. *Tunisian*. From Great Britain—Benjamin Layton, Junius S. Embley, Joseph F. Holyoak, W. A. Van Orden, J. Eugene Lichfield. From Switzerland and Germany—George S. Shurtliff, Joseph G. Salisbury, Clyde J. Daines, Joseph Buhler. From the Netherlands—Johan C. Stoel, John W. De Bry. From the French mission—Leonal T. Read. From Scandinavia—Walter E. Fridal, John Berntsen, Arthur L. Olsen, J. H. Christiansen, H. Otto Christensen, James Andersen. From Sweden—Arthur O. Neilson, Carl E. Nilson, Peter O. Peterson, Gustaf E. Sjoberg. With the company were thirty-three emigrants in charge of Elders J. Eugene Lichfield, H. Otto Christensen and Junius S. Embley.

District Meeting.—A successful district meeting was held in the Arcade Hall, Barnsley (Sheffield conference), Sunday, February 16th, 1913, at 6:30 p.m. There were in attendance President Milton Jacob and nine traveling elders. The general and local authorities were unanimously sustained. President Milton Jacob welcomed all present, and said it was just as necessary for us to get spiritual food as temporal. Spoke upon the apostasy and restoration of the gospel. Elder George Hay gave proof of the existence of God from tradition and reason, and also from the Bible and Joseph Smith's teachings. He showed that God has a body, parts and passions, and that the Father, Son and Holy Ghost are separate and distinct personages, but one in purpose. Elder W. J. Francis said that Christ organized His Church with apostles and prophets,

and the gifts and blessings that were made manifest after receiving the Holy Ghost in that Church should follow the Church today. Those who are to officiate in the ordinances of the gospel should be called by God, and not by men.

Successful Socials.—In appreciation of the labors of President J. Eugene Lichfield in the Hartlepool branch (Newcastle conference) the saints and friends met and enjoyed themselves in a social on Monday evening, February 10th, 1913, in the Latter-day Saints' Chapel, Osborn Road. All present joined in wishing President Lichfield a pleasant journey to his home in Zion. The members of the branch presented him with a suitable token of love and esteem.

A farewell social was given at Blyth (Newcastle conference) on Monday evening, February 10th, 1913, in honor of Elder W. A. Van Orden, who is about to return to his home in Zion. An excellent program was rendered, and some beautiful presents were given to the departing elder by the saints.

The Middlesbro' branch (Newcastle conference), held its twelfth anniversary "tea" and social on Wednesday evening, February 12th, 1913, at their hall. There was a good attendance. Each year the anniversary of the organization of the Sunday School is celebrated in this manner, and the occasion is always an enjoyable one.

On Wednesday evening, February 12th, 1913, a successful farewell social was held in the Latter-day Saints' Chapel, Sunderland (Newcastle conference), in honor of President J. Eugene Lichfield, prior to his departure for Zion. A large number of elders, saints and friends were in attendance. During the evening a select program was rendered, interesting games played and delicious refreshments served. Elder Joseph Parmley, voicing the sentiments of the conference elders, presented President Lichfield with a gold medal and a signet ring. The saints and friends of the Sunderland branch also gave him a set of military brushes, Sister Dora Middleton making the presentation speech. President Lichfield responded feelingly, expressing his sorrow at having to leave so many dear acquaintances as he had made during his stay in England. He also bore a strong testimony to the divinity of the gospel. The evening was one of enjoyment, and all present joined in wishing the departing brother a pleasant journey home.

An enjoyable social was held in the Hull branch (Hull conference), on Wednesday evening, February 12th, 1913, in honor of Sister Annie E. Crofts and family, who are joining the remainder of the family in Zion. A suitable token of esteem was presented to them by the saints and friends of the branch. An interesting program was rendered and a very enjoyable evening spent. Sister Crofts has been a faithful member of the Hull branch, and she and her family will be greatly missed.

On February 15th, 1913, a successful farewell social was given in Wolsey Hall, Redding Road, Eastville, Bristol (Bristol conference), in honor of President R. S. Sleight, who is returning to his home in Zion after laboring twenty-eight months in the mission field. There were about sixty elders, saints and friends present. An interesting program was rendered, consisting of songs, recitations, piano and violin solos and a speech from President Sleight. In appreciation of President Sleight's labors in the mission field, he was presented with a set of cutlery from the elders and a signet ring from the saints. All expressed themselves as having spent a most enjoyable evening.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson VI.—The Church in New York State.

Textbook: One Hundred Years of Mormonism (Evans), pp. 112-120.

I. The Prophet's Ministry at Colesville.

1. The first miracle. (a) Contrast between good and evil spirits.
2. Additions to the Church.
3. The first conference of the Church. (a) Spiritual gifts manifested.

II. Persecution Becomes Rife.

1. The Prophet arrested. (a) Pursued by a mob.
2. Acquitted and re-arrested. (a) A ridiculous trial. (b) Able defense of Davidson and Reid. (c) Acquitted again.
3. Escaped from the mob aided by a former enemy.

III. Revelations Amidst Persecutions.

1. The vision of Moses given. (See Doc. & Cov.)
2. Instructions concerning the Sacrament. (See Doc. & Cov.)
3. Revelations compiled.
4. Spurious revelations through Hiram Page.
5. Only one man to receive revelations for the Church. (See Doc. & Cov., Sec. 28.)
6. Mr. Hale's opposition.

TAKE COURAGE!

O brother, does your soul grow weary
With the fierceness of the strife?
Do the mists obscure your vision
Of the promised "Crown of Life"?
Faint not! Fight on! And still remember
He who promised is most sure:
That glorious crown is only given
Those who to the end endure.

Not all who run, or strive, or wrestle
Are counted victors among men:
The faint, the feeble, unpersistent
Slack their efforts —languish—then
Fall by the wayside, while their comrades
Panting, bleeding, struggle on,
Expiring often at the moment
That the victory is won.

'Twas ever thus! Still by sacrifice
The human race is lifted.
By the brave souls who mark afresh the way
From which mankind has drifted.
Take courage, then; stand, and play the man!
Nor fear to give thy blood—thy tears,
For shedding these will make a fragrant path
Trod thick by men in coming years!

Nuneaton. —W. BATCHELOR.

DIED.

SHEPHERD.—At Nottingham, January 30th, 1913, Walter Edward Shepherd, the infant son of Walter and Mary L. Shepherd; born September 29th, 1912; blessed by President Thomas E. Winegar, October 15th, 1912. Interment at Basford Cemetery on February 3rd, 1913. Elder Walter Rawlings conducted the services.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.